

[CONFIDENTIAL.]

[No. 9 of 1876.]

REPORT ON NATIVE PAPERS

FOR

The Week ending the 26th February, 1876.

ADVERTING to the hostility that is being shewn by the merchants of Manchester towards the newly established cloth-mills at Bombay, the *Rájsháhí Samáchar* of the 11th February points out the probable consequences of the abolition of the import duty on Manchester cotton goods. These merchants are a naturally powerful body, and their influence with the Secretary of State, who is already known to be favorable to their views, will doubtless shortly bring about the above result, and ultimately ruin the reviving cotton industry of India. Under these circumstances, it behoves natives to extend their patronage to these Indian mills, even if in so doing they are put to some expense and inconvenience. We do not think that they will have to suffer long. The Indian mills possess great facilities for making cloth, and if well-supported will shortly be able to offer them to the public at lower prices than those demanded by Manchester.

RAJSHAHÍ
SAMACHAR,
February 11th, 1876.

2. The same paper notices with concern the gradual silting up of most of the rivers in the Rájsháhí district, and the consequent difficulty of navigation. While means of communication by water have thus been stopped, there are few roads in the district which can be used throughout the year. The local road cess committees should understand that it would be easier and cheaper to restore the means of communication by water, by dredging the canals and rivers, than to construct any costly roads, for which the funds are insufficient. The construction of the proposed railway from Nátor to Boáliá will indeed be greatly beneficial, but the expenses of the undertaking should not be paid from the road cess funds. For it would take a long time to raise the amount requisite for carrying out the project and to repay the loan, even if one were granted by Government for this purpose. The proceeds from the road cess should be applied only in the construction of roads, and for facilitating the means of communication from one village to another.

RAJSHAHÍ
SAMACHAR.

3. In the course of an editorial on the ignorance of the metropolitan newspapers about the state of the mofussil, the *Sádháraní* of the 13th February writes the following:—There is an extreme scarcity of water in the mofussil. We have repeatedly urged on Government the necessity of bringing water into the channels of the Jumná, Bhairub, Kuntí, Saraswatí, and Káná rivers. For by this means the peasantry of no less than three hundred villages in some four important districts in Bengal, who are about five or six hundred thousand in number, would be greatly benefited. The zemindars and others concerned also have frequently petitioned Government on the subject. But the latter is never quick in its feelings, and would think it beneath its

SADHARANI,
February 13th, 1876.

dignity to attend to the complaints of the poor before a commission has at least sat thrice to consider them.

Repeated representations having been made by the people for keeping up a flow of water in the Jumná, Government advised the local road cess committee to undertake the work; but on the latter pleading a want of sufficient funds for such an extensive project, some zemindars were asked to make a grant of land or money for the purpose, and there the matter was allowed to rest. But the people continue to feel the same scarcity of water as before. When Sir Richard Temple lately went to Jessore, the inhabitants, filled with great hopes, petitioned him for the excavation of the channel of the Bhairub river. Sir Richard is not the man to displease any body by a refusal, and returned to Calcutta after promising to consider the matter. The people of Jessore continue to suffer from fever by using the stagnant water of the Bhairub.

Some years back Mr. Buckland obtained the thanks of Government for securing to the Hooghly district a supply of water from the Dámodar. A large outlay was also promised for keeping up this supply; highly paid officers of the Public Works Department of different grades were appointed; surveys and estimates were made; but there was no change in the fate of the misfortunate: their grievance continues. The people are making loud complaints on all sides.

SADHABANI,
February 13th, 1876.

4. The same paper writes the following in an article on the police:— The present police has really become a strange thing. Under the old Hindu kings, an offender, after being tried and convicted, was made over to the town-watch to receive his punishment. The present police, however, have forgotten and overstepped the old rule, and are now engaged in punishing the innocent. Ishwara Nápit (of Howrah) was not guilty of any crime; still, to show their uncommon intelligence and dexterity, the police put him to extreme trouble by dragging him into the court and seeking to adduce proofs that he had murdered his own child. Natives as well as foreigners all saw this, yet the Lieutenant-Governor did not establish order in the department. The police were not told that such acts of oppression on the part of those who were entrusted with the task of defending the country were not in the least beneficial.

Striking a dead man. What oppressions did not the police practise on the unlucky Guicowar? Serjeant Ballantyne said so much on the police of this country, and pointed out so great injustice on their part; but then a thief never listens to moral stories. One of the fundamental principles of the British administration is that it is better that a hundred guilty persons should escape than that a single innocent person should suffer. How often have we heard this impressed on the jury by judges from their judicial bench; but who is responsible for the utter arbitrariness of the police and their violation of the said principle? In the case of private individuals, one is allowed by the court compensation and costs from another if the latter is found to have falsely prosecuted the former and needlessly subjected him to trouble. But who is responsible for the oppressions, needless trouble, and false prosecutions to which people are subjected by the police? The writer then describes and condemns the proceedings of the police in connection with the late forgery case in the Public Works Department, in which an innocent person, one Trailokya Náth Nandí of Dinagepore was suddenly arrested by the police in his own zenana without a formal warrant, brought

down to Calcutta, and confined in a prison until the real offenders were detected.

5. The following appears in the correspondence columns of the same paper:—Burdwan, mouzá Díghápára, pergunnah Satsahi, under the jurisdiction of the Mortgage Bank.

SADHARANI,
February 13th, 1876.

Of the *naibs*, some account of whose oppression was once published in the *Sádháraní*, Bábu Kálí Kumár Guha Thákurtá is one. He is our naib. He is our master to punish us, even to the removal of our heads. We are greatly obliged for his good treatment. He beats us with shoes, kicks us, abuses us, and takes bribes. We have no one to defend us. We bear all with humble obeisance. We cultivated the land to the utmost of our ability; there was a good crop, and we floated, as it were, on a sea of delight: but he has begun to attach the paddy crop to obtain the kabuliyats. But according to what law? When Rámdhan Mukhopádyáya, a respectable gentleman of the village, realized from Harihar and others Rs. 4 *as the price of a goat*—what are we? And why will he not beat us with shoes, and take bribes? Where shall we go now? If there had been no arrears of rent due, we would have fled and sought the protection of some other zemindar. We have heard that His Honor the Lieutenant-Governor is, as it were, the father of the poor. But who will give him this intelligence? How will it reach the ears of the Magistrate of Burdwan? Can nothing be done by the Deputy Magistrate of Culna? We are prepared to tell all if an able judicial officer comes to make inquiries. A few respectable Bengali zemindars possess shares in the bank, and may we not hope for mercy at their hands?

6. The *Suhrid* of the 15th February remarks on the visit of the Prince of Wales to India, that the people were greatly disappointed to learn that His Royal Highness had not come vested with any high political powers. Still some good would doubtless have accrued to India if even, after all the expenses for his reception, the people had had the satisfaction to know that the Prince had become acquainted with the true state of the country. This, however, is not the case. The officials here sought by every means in their power to conceal the poverty of the country and present it before His Royal Highness in a gay and brilliant garb. We do not understand why the Prince was said to have come to India without any political power, seeing that he released some prisoners in the Lahore jail. Even in this matter there was something wrong. Neither Nabín, Amír Khán, nor Mulharráo has been fortunate enough to enlist the sympathy of the Prince.

SUHRID,
February 15th, 1876.

7. The *Amrita Bazar Patriká* of the 17th February makes the following observations on the Majority Act:—According to the Majority Act of 1875 the age of majority for minors placed under the Court of Wards was fixed at 21 instead of at 18, the limit which had formerly obtained. This Act is very small, and at the time of its being passed into law did not give rise to much discussion in the Legislative Council. The public also did not attend sufficiently to its merits and defects at that time. The Court of Wards was perhaps established by Government in a quite disinterested spirit. It is almost impossible to say how many families placed in critical circumstances and on the verge of ruin have been saved by this means. The system originated at a time when Government cherished a feeling of sympathy towards the zemindars, and perhaps it was owing to this fact the people did not feel any misgivings about the Bill when it was passed into law. But times have changed. Many have now become uneasy on account

AMRITA BAZAR
PATRIKA,
February 17th, 1876.

of this law. For guarding the minors of the zemindars Government does not only place their property under its own management, but it undertakes the task of educating the wards also ; and it has endeavoured to the best of its ability to perform these two duties. The estates of several zemindars have thus been saved, and after paying off their debt savings have been effected. Government, however, has in a manner completely failed in the matter of the education of the wards. The wealthy zemindars of this country possess considerable influence and ample opportunities for beneficence. There can be no question that, if properly educated from their infancy, they could do an immense deal of good. Government is placed in the position of a guardian in reference to the wards under its charge. And as a father puts forth great effort to instruct his son, so in the case of the wards Government has taken upon itself the task of their education.

But that this duty is properly discharged by Government we cannot say. Whether it is owing to any defects in discipline enjoined by Government, in the system of education, or in the superintendence, it is a fact that the wards are not properly educated. And not only do the wards not receive a sound education under Government supervision, but they return to their homes having acquired evil habits. The zemindars of this country do not show sufficient eagerness to receive education, and perhaps it is on account of this apathy that they are not properly educated ; but Government can never be excused if the wards learn immorality under its supervision. They remain in this state of tutelage up to their 21st year, still they do not learn the duties of a zemindar or the manners and customs of Hindu society, nor do they receive any religious instruction. They are subjected to a discipline and to rules as rigorous and as many as those of the prisoners in a jail. An infringement of any of these rules subjects them to severe punishment.

Under this arrangement the higher mental faculties are not at all developed, while the low tendencies of the mind are gradually stimulated to action. In the Court of Wards, if they do not learn to drink, they do not at the same time learn to regard drinking as a vicious practice. If they do not become atheists, they do not at the same time learn the paramount importance of religion. If they do not positively learn to oppress the tenantry, they being themselves constantly oppressed—a desire to tyrannise over their subordinates naturally takes possession of their minds. If a desire to practise extortion on their tenantry is not really manifested, there is on the other hand no sympathy felt for them. And if a litigious spirit is not actually fostered, they are not at the same time taught the means of suppressing litigation. After suffering considerable hardships during their minority they indulge in luxury and indolence as soon as they are placed in charge of their estates. The consequence of this may be easily conjectured. The zemindars have now gradually come to perceive the importance of educating their children, and are filled with uneasiness at the sad and unsatisfactory kind of education imparted by Government to the wards. Moreover, the latter is not now regarded as favorably inclined to the zemindars. Sir George Campbell prohibited any large accumulation of money for the benefit of the minors in estates under the Court of Wards, and the consequence of this has been that Collectors have begun to appoint highly paid European managers, and require the estates to incur heavy expenses in some way or other. Through the extravagance and want of due supervision on the part of the managers, several estates have

thus been involved in debt, and hence the uneasiness felt by the zemindars both in this province and in the North-West in reference to the Majority Act.

8. Adverting to the loyal reception accorded to the Prince of Wales, and which has been favorably noticed in the Queen's speech in Parliament, the *Education Gazette* of the 18th February says:—"It will be seen from the speech that Her Majesty has been exceedingly pleased with the loyal reception accorded to the Prince of Wales. People of all classes in this country, the rulers as well as the subjects, were immensely delighted with the visit, and did not fail to give expression to their feelings to the best of their ability. Even those who were not fortunate enough to see him are filled with gladness. The loyalty and rejoicing with which India has resounded have reached Her Majesty also. She is convinced that the natives of India are loyal to her throne. We also hope that we shall enjoy the privileges to which our devotion entitles us. The visit of the Prince has proved beneficial to India. We would not, but for the visit, have had such an opportunity of manifesting our loyalty, and Her Majesty also would not have obtained any signal proof of our devotion. Now that Her Majesty is desirous to assume a new title having reference to India, we would be exceedingly gratified to see her decorated with that of the 'Empress of India.' If India and England are associated in her title, the two countries will, it is hoped, be one in practice. And what gain will not that be to us!"

EDUCATION GAZETTE,
February 18th, 1876.

9. A correspondent of the same paper, writing from Trilochanpur, in the Jessore district, draws the attention of the District Collector to the wretched condition of the roads in that place, and asks him to have them repaired from the road cess funds.

EDUCATION GAZETTE.

The same writer asks the Postmaster-General to set up a branch post-office in Trilochanpur, as the want of it is severely felt by the inhabitants.

10. The *Grámvártá Prakáshiká* of the 19th February complains that the practice of adulterating articles of food has become widely prevalent at the present time, so much so that genuine articles are hardly procurable. The attention of Government is directed to this matter.

GRAMVARTA
PRAKASHIKA,
February 19th, 1876.

11. The *Hindu Hitoishini* of the 19th February is gratified to read that the Lieutenant-Governor is anxious to check the growth of intemperance among students and Government officers. There can be no doubt that His Honor will succeed in his noble exertions in this matter. But to ensure a thorough success, medical practitioners, pleaders, and mukhtears also should be included in this effort. An immense deal of evil is being perpetrated by these men, and infliction of punishment is necessary where mere moral precepts are ineffectual.

HINDU HITOISHINI,
February 19th, 1876.

12. The *Dacca Prakásh* of the 20th February notices with gratification the reference to India made in the Queen's speech on opening Parliament. This is the more gratifying as very little attention was hitherto paid to India by either Her Majesty or Parliament. As to the speech, we do not see how Her Majesty could have made such a statement as that the people of India are happy under her rule, as is evidenced by the loyal reception they accorded to the Prince of Wales. It is true that they are famous for their loyalty, but could that fact be inferred from the manner of the reception? The natives had directly no hand in it. It was the rulers, who are always eager to obtain praise, who arranged it and read the addresses; so that it was impossible for Her Majesty to have come to any definite

DACCA PRAKASH,
February 20th, 1876.

conclusions regarding the real feelings of the people of India. The editor, however, is glad to learn that Her Majesty intends to assume a new title having especial reference to her possession of India.

SOMA PRAKASH,
February 21st, 1876.

13. The *Soma Prakásh* of the 21st February learns with gratification that Báboo Rám Shankar Sen, the able and energetic Deputy Magistrate, has been appointed a member of the Bengal Legislative Council. By honoring him Sir Richard Temple has shown his appreciation of merit.

SOMA PRAKASH.

14. The same paper notices with sorrow that the Lieutenant-Governor is in secret correspondence with the members of the Indian League, and that, proud of this connection, the latter have assumed an arrogant tone and begun to abuse inoffensive people. But why does Sir Richard call in the aid of the League? He is not so weak as that he cannot stand by himself. The League, too, will work its own destruction by this official connection and subserviency to Government. We again ask His Honor, if he really desires the good of the country, to give up all party-spirit. He will earn a lasting fame by other means. The Zoological Garden at Alipore, the establishment of an Art Gallery, and lastly encouragement of the study of science, will each of them secure him an undying reputation, which would be still more enhanced if he were to confer the boon of a real and complete self-government on the citizens of Calcutta. But it must be observed with regret that he has not been able to understand this. He quarrelled with the adherents of Dr. Mahendra Lál Sarkár's scheme in order to see his own reduced to practice, and raised a misunderstanding with the citizens of Calcutta to honor Mr. Hogg. He has thought it advisable to deprive the whole population of Calcutta of their independence rather than give up a single individual.

SOMA PRAKASH.

15. The same paper thus writes on the Calcutta Municipal Bill:—
“Whatever abuse may be indulged in by the members of the Indian League and the British Indian Association towards one another, with reference to the Municipal Bill, it seems to us that there will follow two most injurious consequences if the present Bill be passed into law. First, the evils which have hitherto shown themselves owing to the Chairman's possessing almost despotic power will soon increase in number. The discussions of the last few years have shown that extremely injurious consequences would arise if there were not among the Justices persons able to keep the Chairman down. There would then be no means of checking the extravagance and the oppression of the municipality, as the only remedy for these is to be found in the presence of a number of independent and intelligent persons at its meetings. We shall now consider whether the introduction of the proposed elective system will be adequate for this purpose. Sir Richard Temple is about to make the Commissioners entirely subject to Government, and the conditions which, according to his proposals, a person must satisfy before he can be eligible for a Commissionership are such as will not induce many gentlemen to seek it: and so a number of half-educated and ambitious persons alone will be elected. Considering that even men as vigorous, intelligent, and independent as Mr. Roberts have not always been able to check the arbitrariness of the Chairman, we do not think that a number of semi-educated men will be able to do this. While, on the other hand, the Chairman has been empowered in the Bill to expend the municipal funds for what appears to us to be new and unimportant objects. The charges which were formerly met by Government are now to be thrown on the citizens. And what will follow if the Commissioners are not able to stop the Chairman in the event of his deciding to spend money in this way? Expenditure, debt, and taxation

will thus continue to increase. And then what is the good of such an elective system? Sir Richard seems to be playing a double part at one and the same time. While he promises to confer the elective franchise on the citizens of Calcutta, almost in the same breath he is taking away all power from their hands."

16. Adverting to the general poverty of the zemindars at the present time, and the sale of their estates in consequence of their inability to pay their liabilities, a correspondent of the same paper asks Government to lend them a helping hand, and thus save them from utter ruin. The zemindars are as a class the most tried and sincere friends of the Government.

SOMA PRAKASH,
February 21st, 1876.

17. The *Sahachar* of the 21st February thus writes about what he calls "Campbell-Guru Maháshayas:"—The Guru system is working in a manner worthy of its founder. The whole country laughed at the system when it was first introduced; no one need be told of the cleverness of the man who wanted to find an efficient teacher for a monthly sum of Rs. 2 to 2-8. Sir George Campbell did not know that any or every one is not fit to teach those that are but beginning to learn. The teacher's labour is lighter in reference to the more advanced pupils. It is an extremely difficult task to illumine with the light of learning the dark recesses of those minds, the possessors of which have been illiterate for hundreds of generations.(?) Yet Sir George Campbell made Guru Maháshayas of all the illiterate men of the country.

SAHACHAR,
February 21st, 1876.

18. The same paper urges on Government the need of enacting a law for the registration of jamá for the benefit of the tenantry. The writer remarks:—A law should be enacted providing for the registry of the name of the purchaser in the zemindar's books when the gántí, mourúshi, or other rights are transferred from one party to another. The zemindars demand *chout* (a fourth part) from every new purchaser, and unless it is given his name is not entered in their books. It happens many a time, too, that a suit for arrears of rent is brought against a ryot without the knowledge of the new purchaser, and that by virtue of the decree obtained by the plaintiff the jamá is sold. Hence the zemindars should be required to have all transferable jamás in their estates registered, and on their refusal to do so the civil courts should have the power to do it. For want of a law on this subject there prevails a large amount of litigation, and much needless inconvenience is suffered by the public. The zemindars should also be required to enter the names of all the co-sharers (if there be any) of a jamá in their books.

SAHACHAR.

19. The *Samáchar Chandriká* of the 21st February regrets to notice that by the Calcutta Municipal Bill so little power is left in the hands of the citizens, who are really most interested in the proper management of municipal affairs, for it is they alone who are to suffer. It is, however, advisable to accept the elective system with all its restrictions, and then gradually endeavour to remove them.

SAMACHAR
CHANDRIKA,
February 21st, 1876.

20. The *Behár Bandhu* remarks that the Prince of Wales has been sending donations of money for the poor of Bombay and other cities. The editor suggests that if the Prince would but take with him to England some of the youth of the country who desire to go there, have them well instructed and brought up, and then send them back to their native land, he would indeed confer a great benefit on this country.

BEHAR BANDHU,
February 23rd, 1876.

BENGALI TRANSLATOR'S OFFICE,

R. J. ELLIS,

The 26th February 1876.

Offg. Government Bengali Translator.

*List of Native Newspapers received and examined for the Week ending the
26th February 1876.*

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Grámvártá Prakáshiká" ...	Kumárháli ...	Monthly ...	Pous 1282 B. S.
2	"Rangpur Dik Prakásh" ...	Kákinia, Rangpur ...	Weekly ...	10th February 1876.
3	"Rájsháhí Samáchar" ...	Karachmáriá, Rájsháhí ...	Ditto ...	11th ditto.
4	"Sádháraní" ...	Chinsurah ...	Ditto ...	13th ditto.
5	"Suhrid" ...	Muktágáchá, Mymensing	Ditto ...	15th ditto.
6	"Barisál Vártávaha" ...	Barisál ...	Ditto ...	16th ditto.
7	"Hindu Ranjiká" ...	Boáliyá, Rájsháhí ...	Ditto ...	16th ditto.
8	"Amrita Bázár Patriká" ...	Calcutta ...	Ditto ...	17th ditto.
9	"Education Gazette" ...	Hughli ...	Ditto ...	18th ditto.
10	"Grámvártá Prakáshiká" ...	Kumárháli ...	Ditto ...	19th ditto.
11	"Hindu Hitoishini" ...	Dacca ...	Ditto ...	19th ditto.
12	"Dacca Prakásh" ...	Ditto ...	Ditto ...	20th ditto.
13	"Soma Prakásh" ...	Chingripotá, 24-Perghs. ...	Ditto ...	21st ditto.
14	"Sahachar" ...	Calcutta ...	Ditto ...	21st ditto.
15	"Samáchar Chandriká" ...	Ditto ...	Bi-Weekly ...	21st ditto.
16	"Sambád Prabhákar" ...	Ditto ...	Daily ...	12th to 18th February 1876.
17	"Sambád Purnachandrodaya" ...	Ditto ...	Ditto ...	18th to 24th ditto.
18	"Jám Jehán-numá" (in Persian) ...	Ditto ...	Weekly ...	11th and 8th ditto.
19	"Urdu Guide" (in Urdu) ...	Ditto ...	Ditto ...	19th February 1876.
20	"Murgh-i-Sulimán" (in Urdu)	Monghyr ...	Ditto ...	21st ditto.
21	"Behár Bandhu" (in Hindi)	Bankipur ...	Ditto ...	23rd ditto.

Bengal Secretariat Press.